کربلا کا خونیں منظر

Bloodshed in Karbala

This booklet comprises extremely useful madani pearls especially for islamic sisters

مکتبۃ المدینہ
Dawat-e-Islami

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Bloodshed in KARBALA

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This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aĥl-e-Sunnat, the founder of Dawat-e-Islami ʻAllāmaĥ Maulānā Muḥammad Ilyās ʻAṭṭār Qādirī Razavī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه in **Urdu**. The translation Majlis has translated this booklet into **English**. If you find any mistake in the translation or composing, please inform translation Majlis on the following postal or email address and gain reward [Šawāb].

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Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṫ/ṫ	ص	Ṣ/ṣ	ھ / ہ /ۃ	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	ـَ	A/a
ح	Ḥ/ḥ	ع	‘	ـُ	U/u
خ	Kh/kh	غ	Gh/gh	ـِ	I/i
د	D/d	ف	F/f	وِمدّہ	Ū/ū
ڈ	Ḋ/ḋ	ق	Q/q	یِمدّہ	Ī/ī
ذ	Ż/ż	ک	K/k	امدّہ	Ā/ā

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Bloodshed in Karbalā

Excellence of Durūd Sharīf

A person saw a horrible thing in his dream. He asked fearfully, 'Who are you?' It replied, 'I am your bad deeds.' The person asked, 'What is the way of getting rid of you.' It replied: 'Reciting Durūd Sharīf in abundance.' *(Al-Qawl-ul-Badī', page 225, Mawsast-ur-Riyān, Beirut)*

صَلُّوا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Sag-e-Madīnaĥ Muhammad Ilyās 'Aṭṭār Qādirī Razavī عُفِیَ عَنْہ says Salām from the bottom of his heart to his Madanī daughter[1] (an Islamic sister), a devotee of the Holy Prophet and Madīnaĥ and a Muballighaĥ (female preacher) of Dawat-e-Islami.

[1] The letter was basically written to a troubled Islamic sister to reassure her. It also contains guidelines about the way of doing the Madanī work of Dawat-e-Islami. It has been presented with some amendments.

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اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهٗ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ عَلٰى كُلِّ حَال

I received your hand-written letter which revealed your intense devotion for the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Reading your letter, I realised that you are very concerned about Dawat-e-Islami and make efforts for its Madanī work. I felt immense happiness to know about your devotion for Dawat-e-Islami.

My Madanī daughter! Don't care about people's taunts; whoever tries to tread on the path of Sunnaĥ, society often degrades and misbehaves him/her in the very same way. Alas!

Woĥ dawr āyā kay dīwāna-e-Nabī kay liye
Ĥar aīk ĥāthĥ mayn patthar dikhāī daytā ĥay

(It is the era in which stones are seen in the hands of people against the devotee of the Prophet)

Bloodshed in Karbalā

Imagine the hair-raising scene of Karbalā whenever someone oppresses you due to serving or acting upon Sunnaĥ. What was the fault of the Prophet's family? They just wanted the glory of Islam. The beautiful flowers of the Prophet's garden were brutally trampled as a punishment of this sacred crime. Alas! The buds of the garden of Sayyidatunā Fāṭimaĥ رَضِیَ اللهُ عَنْهَا were mercilessly trampled by horses-hooves. What would have been the feelings of Sayyid-ush-Shuĥadā Imām Ḥussaīn رَضِیَ اللهُ عَنْهُ

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at the time when the army of Yazīd would have killed his sons in front of his eyes!

Alas! Baby ʻAlī Aṣgher

Alas! Baby ʻAlī Aṣgher رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ! What would have been the magnitude of the grief and sadness of Imām Ḥussaīn رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ at the time when an arrow would have struck ʻAlī Aṣgher's thirsty throat and he would have writhed and died in his father's lap!

Daīkĥā jo yeĥ naẓāraĥ kanpā ĥay ʻArsh sārā
Aṣgher رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ kay jab galay par ẓālim nay tīr mārā

(Even the whole ʻArsh trembled when the oppressor shot an arrow at Aṣgher's throat)

And …and …. how sad Sayyidā Shaĥar Bāno رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, the mother of ʻAlī Aṣgher رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, would have been, when she would have seen the blood-stained corpse of her baby.

Ay zamīn-e-Karbalā yeĥ to batā kyā ĥo gayā
Nannaĥ ʻAli Aṣgher رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ tayrī gawdī mayn kaysay so gayā

(O, the land of Karbalā, tell me what has happened, how the baby ʻAlī Aṣgher رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ slept in your depth)

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The Departure of Imām Ḥussaīn رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ

My Madanī daughter! Ponder for a moment! What would be the feelings of Sayyidā Zaīnab رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, Sayyidaĥ Sakīnaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا and other women of the family at the time when Sayyid-ush-Shuĥadā Imām Ḥussaīn رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ would be departing from the camp for being beheaded after the martyrdom of his sons and other beloved companions!

Fāṭimaĥ kay lāḋlay kā ākhirī dīdār ĥay
Ḥashr ka ĥangāmaĥ barpā ĥay miyān-e-Aĥl-e-Baīt
Waqt-e-Rukhṣat keĥ raĥā ĥay khāk mayn miltā suĥāg
Lo Salām-e-ākhirī aay baīwagān-e-Aĥl-e-Baīt

(There is the last scene of the beloved son of Fāṭimaĥ, there is the mayhem of the day of judgement.
The husband going to be martyred is saying at the time of departure; take my last Salām, O, the widows of Aĥl-e-Baīt!)

The Plundered Caravan of Karbalā

And then …then…only Imām Zaīn-ul-'Ābidīn رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, who was ill, and some ladies remained alive, all the camps became desolate. The corpses of the youth and children of the holy family were lying everywhere outside the camps. The cruel troops of Yazīd plundered and burnt the camps; imprisoned all, raised the heads of the martyrs on spears and drove the plundered caravan like a herd of animals. Even its imagination

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is extremely heart-breaking. Our heart weeps with the tears of blood when these horrific scenes cross our mind. My Madanī daughter! If you remember this scene اِنْ شَآءَاللّٰه عَزَّوَجَلَّ your trouble will look extremely trivial to you. Our trouble is not a trouble at all if compared with that of Aĥl-e-Baīt.

Piyāray Muballigh! Māmūlī sī mushkil pay gĥabrātā Ĥay!
Daīkĥ Ḥussaīn nay Dīn ki khāṭir sārā gĥar qurbān kiyā

(Dear preacher! You get perplexed over a trivial difficulty; see!
Ḥussaīn رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ scarified his whole family for Islam)

Anyway, stick to patience and decorum, lead your short life according to Sharī'aĥ and Sunnaĥ and remain associated with Dawat-e-Islami and keep calling the Islamic sisters towards righteousness.

Death is Inevitable

Remember! Death is inevitable. Those who hold us dear will soon take us to the desolate cemetery on their shoulders and come back after burying us in the dark grave. Allah عَزَّوَجَلَّ forbid, if we indulge in immodesty, adopt unlawful fashion, become careless in offering Ṣalāĥ and having fast and if Allah عَزَّوَجَلَّ and His Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم become displeased with us and if, as a result, we are punished, how will we stay in our dark grave with snakes and scorpions till the judgement day? Therefore, one should never get heedless of death and make preparations for never ending hereafter in this mortal and transient life.

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Mayrā dil kānp uṯhtā ĥay kalaījaĥ munĥ ko ātā ĥay
Karam Yā Rab عَزَّوَجَلَّ! Andĥaīrā qabr kā jab yād ātā ĥay

(My heart trembles and I get extremely anxious when I remember the darkness of my grave)

The Blessing of Madanī Environment

My Madanī daughter! One can attain not only a lot of Šawāb but also a good company by carrying out the Madanī work of Dawat-e-Islami. One gets habitual of performing good deeds and gets the love of Madīnaĥ as well as the Prophet of Madīnaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Try to imagine the huge Šawāb of call towards righteousness by reading the following narration.

Once Sayyidunā Mūsā Kalīmullāĥ عَلٰى نَبِيِّنَا وَعَلَيْهِ الصَّلٰوةُ وَالسَّلَام humbly asked Allah عَزَّوَجَلَّ, 'What is the reward for the one calling his brother to righteousness and preventing him from evil?' Allah عَزَّوَجَلَّ said, 'I write the reward of one-year's worship for his each and every statement and I have [shyness] in giving him the punishment of the Hell.' *(Mukāshafa-tul-Qulūb, page 48 Dar-ul-Kutub-ul-'Ilmiyyaĥ, Beirut)*

The Treasure of Good Deeds

سُبْحٰنَ اللّٰه عَزَّوَجَلَّ! If we tell something good to someone, we will get the Šawāb of one-year's worship. Now ponder! If you give Dars through Faīzān-e-Sunnat to any Islamic sister, and suppose, you read out two pages and twenty good things were described, you

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will اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ get the Šawāb of twenty years' worship whether or not the Islamic sister listening to the Dars acts accordingly. Further, if that Islamic sister started acting upon what you described during Dars, you will also get Šawāb so long as she will keep acting. If she conveyed any Sunnaĥ which she learnt from you to someone else, so both she and you will get Šawāb. In this way, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ your Šawāb will multiply. In this world, if man is shown the Šawāb of call to righteousness which will be given in the Hereafter he will not perhaps waste even a single moment, he would just keep spreading call towards righteousness.

Don't let satanic thoughts cross your mind because he would create hurdles in your way so that you give up the great task of call to righteousness. Giving Dars through Faīzān-e-Sunnat is one of the Madanī works of Dawat-e-Islami. Distribute the Madanī pearls of Sunnaĥ by giving Dars at a fixed time and attain heaps of Šawāb.

22 Madanī Pearls about Giving Dars from Faīzān-e-Sunnat

(These Madanī pearls are useful for Islamic brothers as well as Islamic sisters.)

Madīnaĥ 1: The saying of the Holy Prophet صَلَّی اللّٰہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, "Whosoever conveys an Islamic teaching to my Ummaĥ so that a Sunnaĥ is established or religious bigotry is dispelled,

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will enter Heaven." *(Ḥilya-tul-Auliyā, Vol.1, page 45, Ḥadīš 14466, Dar-ul-Kutub 'Ilmiyyaĥ, Beirut)*

Madīnaĥ 2: The Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said "May Allah عَزَّوَجَلَّ keep the one fresh who listens to my Ḥadīš, memorises it and conveys it to others." *(Jāmi' Tirmižī, Vol. 4, page 298, Ḥadīš 2665, Dar-ul-Fikr, Beirut)*

Madīnaĥ 3: One of the wisdoms of Sayyidunā Idrīs' sacred name is that he used to spread the teachings of the divine books abundantly. He was known as **Idrīs** عَلٰى نَبِيِّنَا وَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَام meaning 'the one often giving lessons.' *(Tafsīr-e-Kabīr, Vol. 7, page 550 – Tafsīr-ul-Ḥasanat, Vol. 4, page 148, Zia-ul-Quran Publications, Lahore)*

Madīnaĥ 4: Sayyidunā Ghauš-ul-A'ẓam رَضِیَ اللّٰهُ عَنْهُ said, "دَرَسْتُ الْعِلْمَ حَتّٰى صِرْتُ قُطْبًا" I kept disseminating knowledge until I became a Quṭb." *(Qaṣīdaĥ-e-Ghaušia)*

Madīnaĥ 5: Giving Dars from Faīzān-e-Sunnat is also one of the Madanī activities of Dawat-e-Islami. Earn a huge Šawāb by spreading the Madanī pearls of Sunnaĥ giving Dars at shops, schools, colleges and other busy places at a predetermined time.

Madīnaĥ 6: Everyone should try to get the privilege of either giving or listening to at least two Dars daily from Faīzān-e-Sunnat.

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Madīnaĥ 7: In Sūraĥ Taḥrīm, Āyaĥ 6, Allah عَزَّوَجَلَّ said:-

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

"O believers, save yourselves and your families from the fire whose fuel are men and stones."

One of the ways of saving yourself and your family from the Hell-fire is the Dars of Faīzān-e-Sunnat. Apart from giving Dars, persuade your family-members to listen to a Bayān or a Madanī Mużākaraĥ daily or weekly through the cassettes released by Maktaba-tul-Madīnaĥ.

Madīnaĥ 8: The responsible Islamic brother should make arrangement for Dars at busy places at a predetermined time. For example, Dars should be given at 9:00 p.m. at a place, at 9:30 p.m. at another place and so on. Give more than one Dars at different places on holidays. (But make sure that people's rights are not violated, i.e. the road, street etc. should not be blocked due to Dars, as such violations are sin).

Madīnaĥ 9: Give Dars after such a Ṣalāĥ after which most people could attend Dars.

Madīnaĥ 10: Offer the Ṣalāĥ, after which you have to give Dars, with Jamā'at with the first Takbīr in the first row of the same Masjid.

Madīnaĥ 11: Give Dars at such a place (rather away from the Arch) where others offering Ṣalāĥ or reciting the Quran do not get disturbed.

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Madīnaĥ 12: The responsible Islamic brother of Żaīlī Mushāwarat should entrust two well-wishers (Islamic brothers) with politely conversing those going out of the Masjid and requesting them to attend the Dars sitting closer.

Madīnaĥ 13: Give Dars in a sitting-posture observing veil within veil[1]. If there are a large number of listeners, there is no harm in giving the Dars standing and using a mike, but others offering Ṣalāĥ or reciting the Quran should not be disturbed due to your loud voice.

Madīnaĥ 14: Your voice should neither be too loud nor too low. Try to give Dars in moderate voice so that only the audience listen and other people offering their Ṣalāĥ are not interrupted.

Madīnaĥ 15: Always give Dars slowly and calmly.

Madīnaĥ 16: Study whatever you will be delivering in the Dars in advance so that you do not make any mistake during the Dars.

Madīnaĥ 17: Ensure the correct pronunciation of the words of Faīzān-e-Sunnat so that it becomes your habit.

Madīnaĥ 18: Get checked your pronunciation of Ḥamd, Ṣalāt, the Durūd read out at the commencement of the Dars, the Āyaĥ of Durūd and the concluding Āyaĥ etc. by any Sunnī scholar. Likewise, do not recite Arabic supplications etc. individually until you get your pronunciation corrected with the help of a Sunnī scholar.

[1] Veil within veil is a term used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from naval to knees.

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Madīnaĥ 19: Besides Faīzān-e-Sunnat, Dars may also be given from other Madanī booklets[1] published by Maktaba-tul-Madīnaĥ.

Madīnaĥ 20: Complete the Dars including the concluding supplication within seven minutes.

Madīnaĥ 21: Every Muballigh and Muballighaĥ should memorise the method of giving Dars, the post-Dars persuasion and the concluding supplication.

Madīnaĥ 22: Islamic sisters should amend the manner of giving Dars appropriately.

Method of Delivering Dars

Say the following three times:

"Please come closer."

Then, doing veil within veil, sit in folded leg position [as in Ṣalāĥ] and recite the following:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Then make the attendees of the Dars repeat the following Durūd:

[1] Give Dars from the books and booklets of Amīr-e-Aĥl-e-Sunnat only. (Markazī Majlis-e-Shūrā)

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اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَارَسُوْلَ اللّٰه وَعَلٰی اٰلِكَ وَاَصْحٰبِكَ یَاحَبِیْبَ اللّٰه

اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَانَبِیَّ اللّٰه وَعَلٰی اٰلِكَ وَاَصْحٰبِكَ یَانُوْرَ اللّٰه

If you are in Masjid, get the participants to make the intention of I'tikāf in these words:

نَوَیْتُ سُنَّتَ الْاِعْتِكَافَ

I make the intention of Sunnat I'tikāf.

Then say the following:

"My dear Islamic brothers! Come closer and, in respect of the Dars, sit in the folded leg position [as you sit in Ṣalāĥ]. If you get tired, then sit in any comfortable position. Lower your gaze and listen to the Dars from Faīzān-e-Sunnat with full concentration because listening to it inattentively looking here and there, playing on the floor with your finger or messing around with your clothes, body or hair may result in the depletion of its blessings[1]*."*

After saying this, read an excellence of Durūd from Faīzān-e-Sunnat.

Thereafter, read this aloud so that all brothers may recite Durūd.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

[1] Make similar persuasion at the commencement of Bayān (Speech) as well.

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Thereafter, begin the Dars by reading from the book. Read out what is written in the book only. Read only the translation of Arabic text. Do not give your own explanation of any Qurānic Āyaĥ or Ḥadīš, as it is Ḥarām to do so.

Make persuasion in the following words at the end of Dars:

(Each Muballigh should memorize following paragraph by heart and make persuasion accordingly without any alteration at the end of Dars and Bayān.)

By the Grace of Allah عَزَّوَجَلَّ, Sunnaĥs of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are abundantly learnt and taught in the Madanī Environment of Dawat-e-Islami, a global non-political movement for the preaching of Qurān and Sunnaĥ.

It is a Madanī request to spend the whole night in the weekly Sunnaĥ-inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnaĥ [Karachi], the Ijtimā' is held at Faīzān-e-Madīnaĥ, Maḥallaĥ Saudagrān, Old Sabzī Manḋī). Habitualize yourself to a punctual travel in the Madanī Qāfilaĥ[1] with the devotees of the Holy Prophet to learn the Sunnaĥ and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnaĥ (Madanī Contemplation) and submit it to the Żimmaĥdār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ you will

[1] Caravans of Dawat-e-Islami travelling near and far for the promotion of Islamic teachings.

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develop a mindset and a yearning to protect your faith, adopt the Sunnaĥs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that "**I must strive to reform myself and people of the entire world.**" اِنْ شَآءَاللّٰه عَزَّوَجَلَّ In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilaĥ.[1] اِنْ شَآءَاللّٰه عَزَّوَجَلَّ

Allah عَزَّوَجَلَّ karam aysā karay tujĥ pay jaĥān mayn
Ay Dawat-e-Islami tayrī dĥūm machī ĥo

May Allah عَزَّوَجَلَّ bless Dawat-e-Islami with such a grace!
That it becomes glorious at each and every place

Finally, with absolute humility and humbleness, make the following Du'ā conforming to the manners of raising hands without adding and leaving out anything:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط

"Yā Allah عَزَّوَجَلَّ! For the sake of Muṣṭafā صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم forgive us, our parents, and all the Muslims! Yā Allah عَزَّوَجَلَّ! Forgive the mistakes of Dars and all of our sins, give us the passion to become pious and practising Muslims and make us obedient to our parents! Yā Allah عَزَّوَجَلَّ! Make us Your and Your beloved

[1] Here, Islamic sisters should say, 'We have to make our male (Maḥram) relatives travel with Madanī Qāfilaĥ.

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Prophet's sincere devotee! Cure us from the disease of sins! Yā Allah عَزَّوَجَلَّ! Give us the ability to act upon the Madanī In'āmāt and travel with the Madanī Qāfilaĥs! Yā Allah عَزَّوَجَلَّ! Bless us with the enthusiasm to persuade others to carry out Madanī activities! Yā Allah عَزَّوَجَلَّ! Free Muslims from diseases, debt, unemployment, wrongful court cases and different types of worries! Yā Allah عَزَّوَجَلَّ! May Islam dominate and the enemies of Islam be disgraced! Yā Allah عَزَّوَجَلَّ! Bless us with steadfastness in the Madanī environment of Dawat-e-Islami! Yā Allah عَزَّوَجَلَّ! Bless every Muslim with obedient offspring! Yā Allah عَزَّوَجَلَّ! Bless us with martyrdom under the green dome while we are beholding the beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, burial in Jannat-ul-Baqī', and the neighbourhood of Your beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Jannat-ul-Firdaus! Yā Allah عَزَّوَجَلَّ for the sake of the fragrant breeze of Madīnaĥ, answer all of our lawful Du'ās."

Then read the following couplet:

Jis kisī nay bhī Du'ā kay wāsṭay yā Rab عَزَّوَجَلَّ *kaĥā*
Kar day pūrī ārzū har baykas-o-majbūr kī

"Yā Rab عَزَّوَجَلَّ *whoever requested for supplications*
Fulfil his Du'ā's and relieve him of all his complications."

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Next, recite the following Āyaĥ as part of the Du'ā:

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اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝

Read any Durūd.

Read the following Āyaĥ to finish Du'ā:

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۝
وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ۝ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

In order to achieve maximum benefit from Dars, sit down and warmly meet everyone. Make some new Islamic brothers sit around you and explain to them the blessings of acting upon the Madanī In'āmāt and travelling with the Madanī Qāfilaĥ.

Tumĥayn ay Muballigh yeĥ mayrī Du'ā ĥay
Kiyay jāo tay tum taraqqī ka Zīnaĥ

O Muballigh! For you, it is my prayer
May you keep ascending success-stair!

Du'ā of 'Aṭṭār

Yā Allah عَزَّوَجَلَّ, Forgive me and all those giving and listening to at least two Dars everyday from Fazān-e-Sunnat (one in home

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and the other at schools, Masājid, homes and busy places etc.) and make us well-mannered.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Mujĥay Dars-e-Faīzān-e-Sunnat ki Taufīq
Milay din mayn do martabaĥ Yā Ilāĥī عَزَّوَجَلَّ

Bless me with this ability
May I give Dars daily O Almighty عَزَّوَجَلَّ*!*

Delivering Bayān is Ḥarām for the One Not an Islamic Scholar

Question: Can the Islamic sister who is not a scholar deliver Bayān in the Ijtima' (congregation) of Islamic sisters?

Answer: The one not possessing enough knowledge should not deliver religious Bayāns. Therefore, A'lā Ḥaḍrat رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ says in Fatāwā-e-Razawīyyaĥ in volume 23 on page. 378 'The permission from Allah عَزَّوَجَلَّ and His Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم is the most important in delivering Bayān and in every other matter. It is Ḥarām for the one not having enough knowledge to deliver Bayān and listening to such a Bayān is also not permissible. Allah عَزَّوَجَلَّ forbid, if someone is a religious bigot, he is the puppet of Satan, and listening to his talk is rigidly Ḥarām (he must be prevented from delivering Bayān in Masjid), if somebody's Bayān causes heresy, the Imām and other

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responsible people have the right to prevent such a person. However, no body has the right to stop a Sunnī scholar, who has correct beliefs, to deliver Bayān. Allah عَزَّوَجَلَّ says in Para 2 Sūraĥ Baqaraĥ, Āyaĥ 114.

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ

And who is more unjust than him who prevents the Name of Allah عَزَّوَجَلَّ to be mentioned in His Masājid.

(Fatāwā-e-Razawīyyaĥ, Vol. 23 page 378)

The Definition of Islamic Scholar

Question: Is it necessary to pass Dars-e-Niẓāmī for becoming a Muballigh (preacher)?

Answer: Neither passing Dars-e-Niẓāmī is a pre-condition nor its mere degree is enough for becoming an Islamic scholar; instead, knowledge is needed. According to the definition put forward by A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه, an Islamic scholar is the one who is not only aware of all the beliefs completely and consistently, but is also able enough to find out rulings from books without anyone's help. Knowledge can also be acquired by studying books and listening to scholars' speeches etc. *(Talkhīṣ az Aḥkām-e-Sharī'at, part 2, page 31)*

We learnt that neither the degree of Dars-e-Niẓāmī is necessary nor it is enough for becoming an Islamic scholar; similarly, knowing different languages such as Arabic or Persian etc. is

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not a precondition. Instead, knowledge is prerequisite. Therefore, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه says, 'There is no importance of degree at all; a number of degree-holders have no knowledge and they are not able enough to become even the students of those who don't have any degree; knowledge is necessary.' *(Fatāwā-e-Razawīyyaḥ, Vol 23, page 683)*

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! One can get the honour of becoming an Islamic scholar by acquiring knowledge about necessary beliefs and deeds reading and comprehending many books published by Maktaba-tul-Madīnaḥ in Urdu such as Fatāwā-e-Razaviyyaḥ Sharīf, Baḥār-e-Sharī'at, Qānūn-e-Sharī'at, Niṣāb-e-Sharī'at, Mira-tul-Manājīḥ, 'Ilm-ul-Quran, Tafsīr-e-Na'īmī and Iḥyā-ul-Ulūm. Asking and consulting scholars is also a way of enhancing knowledge. Apart from acquiring knowledge through the aforementioned books, passing Dars-e-Niẓāmī will further enhance skills and expertise.

The Way of Delivering Bayān for the One Not an Islamic Scholar

Question: Is there any possible way of delivering Bayān for the one who is not an Islamic scholar?

Answer: There is an easy way of delivering Bayān for the one not a scholar; he should get necessary pages from the books of Sunnī scholars photocopied, paste them in his/her diary and read them out. Such a person should not deliver anything without reading from these pages. Moreover, he is not allowed

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to give exegesis of any Āyaĥ or Ḥadīš on the basis of his personal opinion because Tafsīr-e-Birrāye[1] (explanation on the basis of opinion) is Ḥarām. By Sharī'aĥ, it is not permissible to derive any ruling, even if it is correct, from an Āyaĥ or comment on a Ḥadīš on the basis of guess.

The saying of Muṣṭafā صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'The one giving the exegesis of the Quran without knowledge should make the Hell his abode.' *(Tirmiżī, volume 4, page 439)* Guiding about the matter of non scholar's Bayān, A'lā Ḥaḍrat Maulānā Shāĥ Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالٰى عَلَيْه says, 'If the one who is ignorant but able to read Urdu, reads out the book of an Islamic scholar without adding anything personally, there is no harm in it.' *(Fatāwā-e-Razawīyyaĥ, Vol. 23, page 409)*

Important Instructions for Muballighīn (Preachers)

Question: Some of the Muballighīn and Muballighāt of Dawat-e-Islami deliver Bayān orally; what instructions would you give to them?

Answer: If they are Islamic scholars; it does not matter; if not so, they should act upon the forgoing ruling that they have to deliver Bayān reading out the writings of scholars only. If the responsible Islamic brothers of Dawat-e-Islami found someone who is not a scholar delivering Bayān orally in Sunnaĥ-inspiring Ijtima', they should stop him/her. All such preachers and orators

[1] The one commenting on the Quran through his opinion is the person who comments on the Quran on the basis of his intellect and guess without any Shari proof and authentic reference.

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who are not scholars should not deliver Bayān and religious speeches verbally. A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه says, 'It does not harm if the one ignorant but able to read Urdu reads out the book of a scholar without adding anything personally.' He further says, 'The ignorant person's delivering Bayān is Ḥarām and listening to his Bayān is also Ḥarām, and the Muslims have the right; rather, it is obligatory for them to prevent him because preventing such a person is like preventing evils, which is Wājib (necessary).'

Can Women Listen to the Bayān of a Muballigh (Male Preacher) through VCD?

Question: Can Islamic sisters listen to the Bayān of a Na-Maḥram Muballigh through Madanī Channel or VCD? Isn't it immodesty?

Answer: There is a difference between immodesty and Islamic sisters' watching and listening to the Bayān of a Na-Maḥram preacher. If an Islamic sister sees a Na-Maḥram man, there is some leniency in this regard with the particular permission of Sharī'aĥ. According to Baĥār-e-Sharī'at published by Maktaba-tul-Madīnaĥ, (on page 86, volume 10) 'If the woman is sure that she would not feel lust, her seeing a Na-Maḥram man is like a man's looking at another man; however, if there is even a doubt of lust, she must not look. *('Ālamgīrī, volume 5, page 327)* Therefore, Allah عَزَّوَجَلَّ forbid, if she feels sinful attraction while watching even Madanī Channel or a VCD, she must give it up

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repenting immediately. I would suggest that as long as possible, Islamic sisters should avoid seeing the Muballigh whether he is young or old because it is a very crucial era. However, she can see an aged scholar, an unattractive old man and her aged Peer Sahib or Murshid (provided she could avoid seeing other men around him) because it does not seem objectionable. Even then if Satan tries to arouse feelings, she is not to see any longer and go elsewhere.

Should Woman See the VCD of a Na'at Reciter

Question: Should Islamic sisters listen and watch even a young Na'at reciter through Madanī Channel or VCD?

Answer: It goes without mentioning that a young Na'at reciter looks more attractive than an old one; then he also tries to attract attention by moving his hands and face in different styles, and above all, the melodiousness of voice impresses others like a magic. In this situation, perhaps only a Walīyyaĥ could save herself from sinful thoughts. Not to speak of watching, I would advise my Madanī daughters not to even listen to the audio cassettes of a young Na'at reciter, as it is also risky. According to Ṣaḥīḥ Bukhārī, Rasūlullāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم had a Ḥudī Khuwān (the person reciting couplets to make the camels run fast through the effect of the couplets and his pleasant voice) whose name was Anjashaĥ رَضِیَ اللهُ تَعَالٰی عَنْهُ. He had a melodious voice. (Sayyidunā Anjashaĥ رَضِیَ اللهُ تَعَالٰی عَنْهُ recited some couplets on the occasion of a journey during which some women also accompanied the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم). The

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Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to him. 'O Anjashaĥ رَضِیَ اللهُ تَعَالٰى عَنْهُ! in low voice, in case you break the fragile bottles.' *(Bukhārī volume 4, page 158, Ḥadīš 6211)*

Commenting on the foregoing Ḥadīš, Shaykh Muftī Aḥmad Yār Khān Na'īmī رَحْمَةُ اللهِ تَعَالٰى عَلَيْه says, 'The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم meant that some women are also accompanying me during the journey; their hearts are delicate like a fragile bottle, pleasant voice will impress them and they can be motivated towards sins due to singing, therefore, stop singing.' *(Mirāĥ, volume 6, page 443)*

However, there is probably no risk in listening to the Na'ats of a deceased Na'at reciter, but even now if Satan tries to make you feel sinful imagination, turn the tape off immediately repenting.

Eight Madanī Pearls about Menses and Nifās[1] (Post-Natal Bleeding)

1. Islamic sisters can deliver Bayān and Dars in the state of menses and Nifās, they can touch Islamic books as well. However, it is Ḥarām to touch the Quran with hand, fingertip or any part of the body. Further, if any Āyaĥ of Quran is written on a piece of paper, nothing else is written, it is not allowed to touch it from any side or any corner.

[1] The blood coming of a woman's vagina after delivery.

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2. Reading and touching the Quran is Ḥarām in the state of menses and Nifās. There is the same ruling in case of reading or touching the translation of the Quran in English, Urdu or any other language. *(Baĥār-e-Sharī'at, part 2 page 49 and 101)*

3. If the Quran is in a box, there is no harm in touching the box; similarly, it is permissible to hold the Quran with such a cloth etc. which neither you are wearing nor in which Quran has been wrapped. Touching the Quran with your sleeve, shawl (which is on your head or shoulder) is Ḥarām. *(Baĥār-e-Sharī'at, part 2, page 48 and 101)*

4. There's no harm in reciting the Āyaĥ of Quran with the intention of supplication or getting blessing i.e. reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط with the intention of gratitude or reciting اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط after the sneeze is allowed. Likewise, listening to any bad news, saying اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ or reading Sūra-e-Fātiḥaĥ, Āyat-ul-Kursī, last three ayahs of Sūra-Ḥashr from هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ ج to the end of Sūraĥ with the intention of glorification is also allowed. Similarly, she can read all the three Quls with the intention of glorification without the word "قُل." She cannot read with the word "قُل" even with the intention of glorification because it will be regarded the recitation of Quran, intention (of mere glorification) is not valid in this case. *(Baĥār-e-Sharī'at, part 2, page 48 Maktaba-tul-Madīnaĥ, Karachi)*

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5. Except the Quran, there's no harm in reading all the invocations, Żikr, Durūd, Salāms, Na'ats, reply to Ażān etc. She can attend an Ijtima' (congregation) of Żikr, and can conduct it as well. However, it is better to make Wuḍū or clean the mouth before performing these acts. If she performs these acts even without Wuḍū etc. it does no harm.

6. It should be particularly kept in mind that offering Ṣalāĥ or having fast is Ḥarām during these days. *(Baĥār-e-Sharī'at, part 2, page 102, 'Ālamgīrī, volume 1, page 38)*

7. She must not offer Ṣalāĥ during these days even due to considerateness as some scholars say 'offering Ṣalāĥ deliberately without Wuḍū and without any Shar'ī exemption is Kufr (disbelief) provided one commits this act considering it permissible or making a fun of Ṣalāĥ.' *(Minah-ur-radah lil Qari page 468, Dar-ul-Bashair-ul-Islamia, Beirut)*

8. There is no need to offer the Ṣalāĥ missed during these days; however, it is Farḍ (obligatory) to observe the fasts left during this period. *(Baĥār-e-Sharī'at, part 2, page 102, Dur-e-Mukhtār, volume 1 page 532)* Nafl (supererogatory) fasts are unlikely to be accepted unless the missed obligatory fasts are observed. For detailed information, study Baĥār-e-Sharī'at, Volume 2 page 91 to 109 (published by Maktaba-tul-Madīnaĥ). (It is not only my request but also my strict advice to every Islamic sister.)

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Important Madanī Pearls about Pardaĥ (Veil)

Observe Pardaĥ (veil) with all of your paternal and maternal cousins, brother-in-law, the husband of your mother's sister, that of your father's sister and that of your own sister and even your Na-Maḥram Murshid. Further, there is Pardaĥ between man and his aunts (except the sister of his father and that of mother), sister–in-law (both the sister of his wife as well as the wife of his brother). There is the commandment of Pardaĥ between called[1] brother and sister, called mother and son, and called father and daughter. There is Pardaĥ (veil) even with the adopted child (when he becomes rather mature); however, there is no Pardaĥ if the adopted child suckled the woman or her mother within the age of two years. Therefore, the woman should suckle the adopted child or make her real daughter or her real sister or her maternal niece (the daughter of her brother or sister only) suckle the child within the age of two years (according to Ĥijrī calendar) in such a way that milk goes down from the throat of the child. In case of suckling the child in the afore-mentioned way, Pardaĥ will not be obligatory with those who have a relationship on the basis of suckling the child. A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه says, 'it is appropriate to have Pardaĥ in youth or for fear of heresy because people do not regard it (relation by suckling) so firm.' *(Fatāwā-e-Razawīyyaĥ, Vol. 22, page 235, Razā Foundation Lahore)* It should be kept in mind

[1] Called brother and sister, mother and son and father and daughter are such people who do not actually have blood-relation. Instead, they treat each other like brother and sister etc. due to a type of friendship. In fact, they are not real brother and sister etc. at all. Sharī'aĥ does not endorse such relations.

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that though it is Ḥarām to suckle the baby after the age of two years (according to Ĥijrī calendar), however, if she suckles the baby up to the age of two and a half (2$_{1/2}$) years, Raḍā't (relation by suckling) will be valid. For detailed information, read the chapter of Raḍā't (relation by suckling) from Baĥār-e-Sharī'at, Vol. 7. Further, do study the booklet 'The Injured Snake.'

Say my Salām to your family-members and request them to pray Allah عَزَّوَجَلَّ to bless me with Madīnaĥ, Baqī', and forgiveness without accountability. You are also requested to make supplications for me.

والسّلام مَع الاکرام

26th Zul Hajja-tul-Haram 1429 Hijri

December 25, 2008

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Eight Madanī Activities

(For Islamic sisters)

By: Markazī Majlis-e-Shūrā (Central Advisory Body)

(1) Individual Effort (2) Home-Dars (3) Cassette-Bayān (4) Madrasa-tul-Madīnaĥ (for adult Islamic sisters) (5) Weekly Sunnaĥ-inspiring Ijtima' (congregation) (6) Area-visit for call towards righteousness (7) Weekly Training Session (8) Madanī In'āmāt.

1. Individual Effort

Making individual effort, make new Islamic sisters join the Madanī environment. Enhance the Madanī working of Dawat-e-Islami by enabling and entrusting them with giving Dars, Bayān and teaching the Quran. The Islamic sisters who used to attend the Ijtima' (congregation) but do not do any more, need your especial attention. Making efforts individually, make them join Dawat-e-Islami again. Shaykh-e-Ṭarīqat, Amīr-e-Aĥl-e-Sunnat 'Allāmaĥ Maulānā Muhammad Ilyās 'Aṭṭār Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة says, ***"99 % Madanī work of Dawat-e-Islami is possible through individual effort."***

2. Home-Dars

In order to develop Madanī environment at your home, make arrangements to give at least one Dars daily from Faīzān-e-Sunnat at your home. *(Na-Maḥram should not attend this Dars).*

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Dars can also be given through the booklets of Amīr-e-Aĥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه in connection with appropriate occasions. (The duration of Dars should be 7 minutes. See the method of Dars in this booklet).

3. Cassette-Bayān

Every Islamic sister should listen to one Bayān (or Madanī Mużākaraĥ) daily delivered by Amīr-e-Aĥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه or other Muballighīn (preachers) either individually or with other family-members *(but Na-Maḥrams should not be present)*. Hold cassette Ijtima' once a month in weekly Sunnaĥ-inspiring Ijtima' and weekly training session; once a week in Madrasa-tul-Madīnaĥ for adult Islamic sisters and hold it daily in Jāmi'a-tul-Madīnaĥ. I am immensely happy with those listening to the cassette of a Bayān or that of Mużākaraĥ daily.

4. Madrasa-tul-Madīnaĥ (for Adult Islamic Sisters)

Make arrangement for at least one Madrasa-tul-Madīnaĥ in a Żaīlī Ḥalqaĥ.

The target of the Islamic sisters learning in Madrasa-tul-Madīnaĥ (adult): at least 12 Islamic sisters, Madrasa-tul-Madīnaĥ (for adult Islamic sisters) can be held at any time from 8 a.m. to the time of 'Aṣr-Ṣalāĥ at any proper place with the observance of Pardaĥ. The duration should be up to 1 hour 12 minutes at the most. In addition to teaching the Quran with correct pronunciation, teach the Islamic sisters the method of Ṣalāĥ, Wuḍū, ritual bath, Sunnaĥ, supplications and other Shar'ī

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matters relating to women, not orally but by reading from the books published by Maktaba-tul-Madīnaĥ, such as the *Ṣalāĥ of Islamic Sisters*, *Heavenly Ornament* and the *Laws of Ṣalāĥ*. Hold Madrasa in conformity with the Madanī pearls (rules) laid down for Madras a-tul-Madīnaĥ (for adult Islamic sisters).

5. Weekly Sunnaĥ-Inspiring Ijtima'

With the permission of Islamic brothers' Majlis-e-Mushāwarat of the city, hold weekly Sunnaĥ-inspiring Ijtima' at a proper place with Pardaĥ on any fixed day of the week at Żaīlī Ḥalqaĥ, 'Alāqaĥ or city level. Hold Ijtima' at a fixed day and pre-set time.

The Target of the Islamic Sisters Attending the Ijtima'

At-least 12 Islamic sisters from each Żaīlī Ḥalqaĥ should attend the Ijtima' whose duration can be up to 2 hours at the most. Hold the Ijtima' in conformity with the Madanī pearls[1] laid down for Ijtima'. Islamic sisters are not allowed to use mike, megaphone, CD player and echo-sound etc.

6. Area-Visit for Call towards Righteousness

Determining any day of the week, get the privilege of participating in area-visit for call towards righteousness at different places (there should be at least 7 Islamic sisters one of whom must be aged.) Carry out call towards righteousness for

[1] i.e. rules formulated by Markazī Majlis-e-Shūrā.

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30 minutes around your Żaīlī Ḥalqaĥ or Ḥalqaĥ going to different houses in the state of Pardaĥ. Then, hold an Ijtima' at a predetermined place and time in conformity with the rules laid down by Markazī Majlis-e-Shūrā (duration 63 minutes). All the Islamic sisters have to reach their homes before the Ażān of Maghrib winding up all the Madanī activities.

7. Weekly Training Session

Determining any day of the week with the prior permission of the Islamic brothers' Majlis-e-Mushāwarat of the city, make arrangement for training session at Ḥalqaĥ, 'Alāqaĥ or city level (duration is two hours at the most.) Hold training session at a predetermined day, time and at permanent location with the facility of Pardaĥ. Teach the method of Ṣalāĥ, fast, Wuḍū, ritual bath, Sunnaĥ, supplications, Shar'ī matters of women, method of Dars and Bayān and terms used in Dawat-e-Islami with correct pronunciation according to the rules put forward by Madanī Markaz. Further, make the Islamic sisters learn the invocations mentioned in Shajara-e-'Aṭṭāriyyaĥ and persuade them to enhance the Madanī activities of Dawat-e-Islami through individual effort. Explaining the eight Madanī works, entrust them politely with any appropriate responsibility. Besides, groom Islamic sisters in accordance with the Madanī pearls (rules and instructions) issued by Amīr-e-Aĥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه and Majlis-e-Shūrā. The target for the participation in the training session is at least 7 Islamic sisters from each Żaīlī Ḥalqaĥ.

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8. Madanī In'āmāt

63 Madanī In'āmāt proposed by Amīr-e-Aĥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة is an excellent recipe for obtaining piety. Therefore, fill in the booklet of Madanī In'āmāt at a suitable fixed time pondering that how far you acted according to them that day. Submit your filled booklet of Madanī In'āmāt to the relevant responsible Islamic sister of your area by the 10th of each Madanī (Ĥijrī) month. Moreover, persuade other Islamic sisters to act upon the Madanī In'āmāt with the help of the book 'Madanī Gift' published by the Maktaba-tul-Madīnaĥ. Every Islamic sister should struggle to get the honour of becoming the Ajmaīrī, Baghdādī, Makkī and Madanī daughter of 'Aṭṭār[1]. Distribute at least 26 booklets of Madanī In'āmāt every month among the Islamic sisters, and try to receive them the next month acting upon the Madanī In'ām of making individual effort. Target for each Żaīlī Ḥalqaĥ is 12 booklets.

Emphatic Instruction

Deliver every sort of Bayān reading from your diary in conformity with Madanī pearls; it is strictly forbidden to deliver Bayān orally.

صَلُّوا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

[1] See its details in the booklet of Madanī In'āmāt.

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Twenty-five Specialities of ‘Āshūraĥ

(1) The repentance of Sayyidunā Ādam عَلٰی نَبِیِّنَا وَ عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام was accepted on the 10th of Muḥarram. (2) Ādam عَلَیْہِ السَّلَام was born on this day and (3) he عَلَیْہِ السَّلَام entered Heaven on this day. (4) On this day the ‘Arsh, (5) Kursī, (6) sky, (7) earth, (8) sun, (9) moon, (10) stars and (11) Heaven were created. (12) Sayyidunā Ibrāĥīm عَلَیْہِ السَّلَام was born. (13) He عَلَیْہِ السَّلَام was saved from the fire on this day. (14) Sayyidunā Mūsā عَلَیْہِ السَّلَام and his Ummaĥ were saved and pharaoh was drowned along with his people on this day. (15) Sayyidunā Isa عَلَیْہِ السَّلَام was born on this day. (16) He عَلَیْہِ السَّلَام was raised up to the skies on this day. (17) Sayyidunā Nūḥ’s عَلَیْہِ السَّلَام ark settled at Koh-e-Jodi (a hill). (18) A great kingdom was bestowed upon Sayyidunā Sulaymān عَلَیْہِ السَّلَام on this day. (19) Sayyidunā Yūnus عَلَیْہِ السَّلَام was brought out of the whale’s stomach on this day. (20) Sayyidunā Ya’qūb عَلَیْہِ السَّلَام gained his eye-sight back on this day. (21) Sayyidunā Yusuf عَلَیْہِ السَّلَام was taken out from the deep well on this day. (22) Sayyidunā Ayyūb’s عَلَیْہِ السَّلَام pain disappeared on this day. (23) Rain descended from the sky for the first time on this day. (24) The fast on this day was famous even among previous Ummaĥs. It is even said that the fast on this day was Farz before the blessed month of Ramadan; then it was cancelled. *(Mukāshafa-tul-Qulūb, P311)* (25) On this day of ‘Āshūraĥ, Sayyidunā Imām Ḥussain رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ his family and companions were all brutally martyred on the plains of

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Karbala after facing three consecutive days thirst and of starvation.

صَلُّوا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Give the Booklet to Someone else having Read it

Distribute the booklets published by Maktaba-tul-Madīnaĥ on the occasions of wedding, grief, Ijtimā'āt etc. and get reward. Make it your habit to keep booklets in your shop to give to your customers for free. Get the booklets distributed to your neighbours and others with the help of children and newspaper-seller.

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Blossoming of Sunnaĥ

By the Grace of Allāh عَزَّوَجَلَّ Sunnahs of the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnaĥ.

It is a Madanī request to spend the whole night in the weekly Sunnaĥ Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnaĥ [Karachi], the Ijtimā' is held at Faizān-e-Madīnaĥ, Maḥallaĥ Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madanī Qāfilaĥ with the devotees of the Holy Prophet in order to learn the Sunnaĥ and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnaĥ (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ you will develop a mindset and a yearning to protect your faith, adopt the Sunnaĥs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that "**I must strive to reform myself and people of the entire world** اِنْ شَآءَاللّٰه عَزَّوَجَلَّ."

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilaĥ اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

مکتبۃ المدینہ

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